Youth /

Long-haired boys confuse Sweden
How do we keep our freedoms?
Teens on Henry Street get into the act

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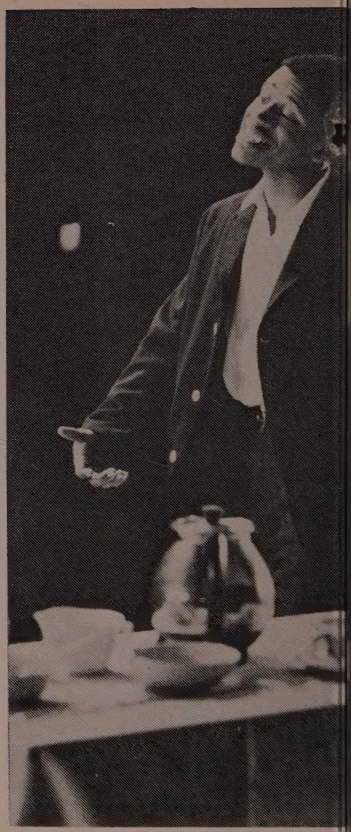

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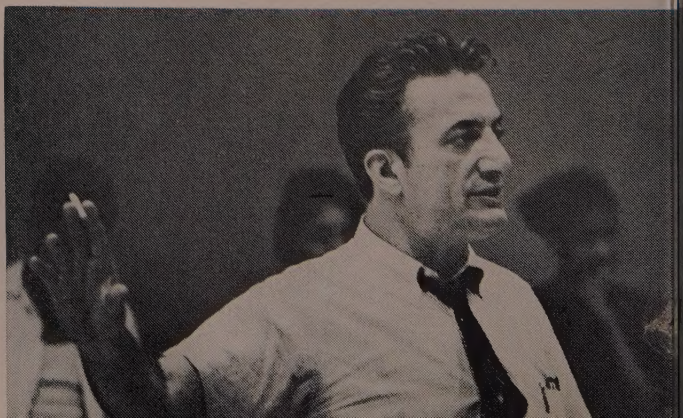

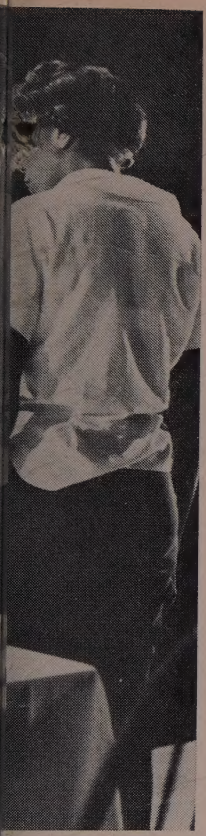

treet

My name is Joseph Balfior and I'm the director of Pete's House Productions. I started working at Henry Street Settlement, which is on the lower east side of New York City, about ten years ago. That first summer (1962) when I had the idea to start Pete's House Productions—a drama program for teens in the neighborhood—quite a few kids showed up, but it was very hard to get them to stick around because most of them didn't believe that anything was going to come of it.

The overall concept of Pete's House, which puts on three shows a year, is not just doing something for something to do, but rather setting very high standards and using all the techniques used in professional theatre. The teens participate not only in the acting and dancing and singing, but also in making costumes, sets, publicity, selling tickets and ushering. Altogether we have at least 75 to 100 people involved.

One of the great things that happened early in this spring's production was that the kids formed a grievance committee. The grievances could be against me or against each other. To me, it's a healthy sign when people want to say something and they form a committee to say it. And somehow it came out that one of the reasons they'd formed this committee was because they wanted to make sure nobody goofed around too much. They wanted to protect Pete's House Productions.

One of the big things that I think has been getting across is the sense of commitment. If you've promised to do something, you do it. Another thing I've noticed is that at the beginning I had no problem getting them to rehearsals—at least there weren't any complaints about "I can't come because of homework." Now this is a frequent excuse and, I think, a very positive change.

One of the ways to make a young person feel his full potential as a human being is to treat him as a human being. I accept each person into the group with open arms. I give him time to get used to the group, time to relate with the other kids, time to learn about being on time. And then if he needs a bawling out after that, I give it. I don't have to

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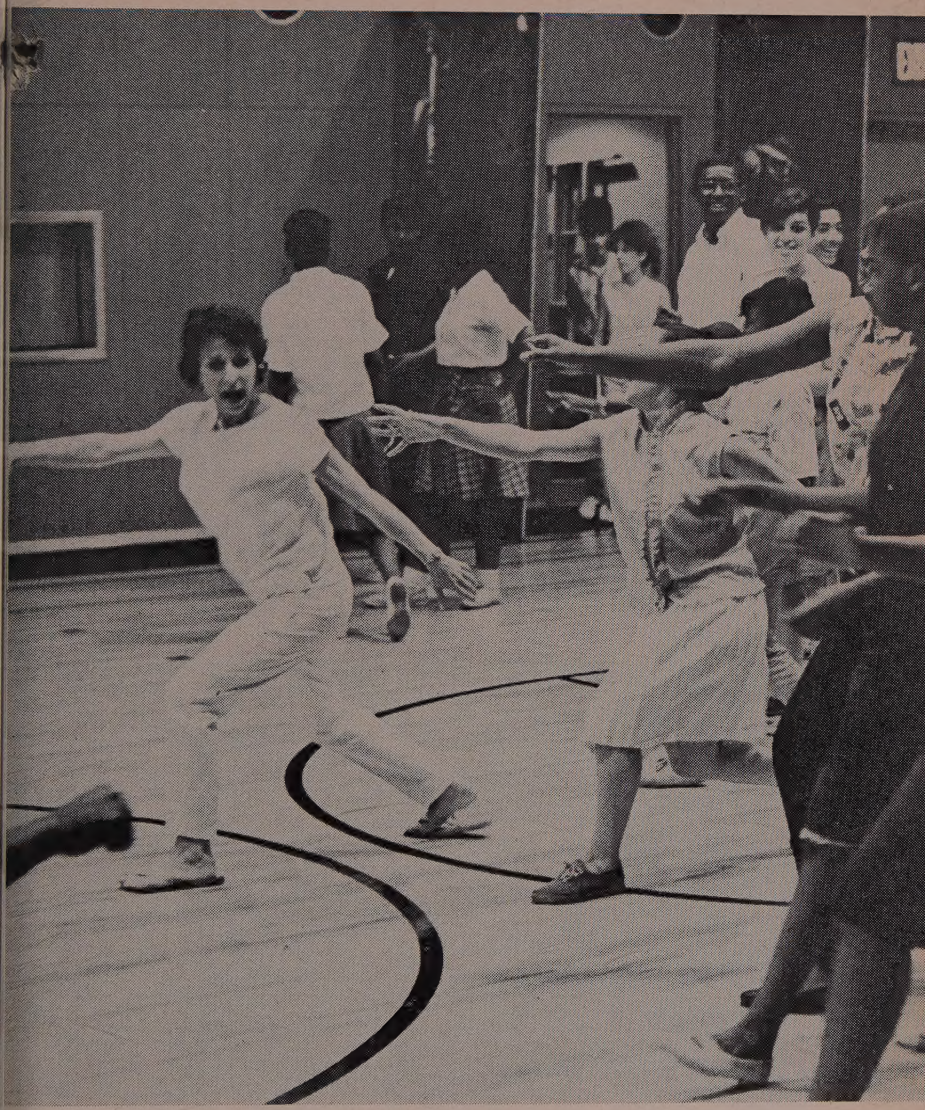
pamper them. I don't feel that they're just poor kids, or anything like that. I treat them as human beings with intelligence and strengths.

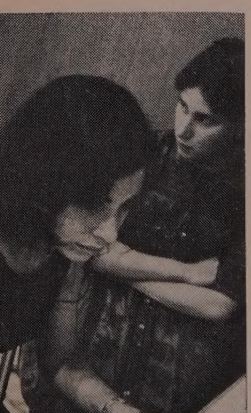
One thing that really frightens me is that after these kids have learned to see other things and admire higher goals, where do they find their opportunity? We've been able to help some of them get jobs right after they get out of school, but the opportunities aren't sufficient. If there's anything that's frightening about working here, it's that. What do I offer them next? Where will they go from here?

My name is Ruthanna Boris. I'm the choreographer for Pete's House Productions. I'm a professional dancer and have worked for the Metropolitan Opera House, the School of American Ballet, and the New York City Ballet.

The kids here are not trained dancers at all. They're just plain ordinary teenagers who love to dance. When we started to do the show this year I asked them if they'd like to do a whole ballet—they'd only done incidental dances before. Well, they liked the idea, so we sat down one night together and I said "We're going to do a ballet. What are you?" And they said, "Teenagers." "In one word, can you tell me what describes teenagers?" So immediately one of the kids said "Trouble." I said "Not somebody else's opinion—your opinion." And one of the kids answered "Great." So I replied "What's great? What kind of a person is great?" So we agreed that angels were great, and decided that in this ballet they'd wear their own clothes with halos. "Ballets are usually about very important things like love and hate and fear. Let's take these words and you tell me what they mean. What about love?" Somebody said "Boy and girl." So I wrote it down, and I wrote down the name of the person who said it. "What about jealousy?" And somebody else said "Two boys and a girl." "Alright, what about the darker side of life? What about fear?" All the hands went up. So I took them one by one: "Fear of somebody else; fear of a mouse; fear of getting hurt; fear of yourself." Then I put the people who had responded together with the ideas, and we worked out a ballet.

life because it comes from life





these kids have all

My name is Ralph Hendrix and I'm a membe of Pete's House Productions. I started off with small part in "Bloomer Girl" and later got a bigg part in "Peer Gynt." Henry Street is the only settl ment house in New York which has a drama grou I used to be kind of nervous about getting up i front of people, but after the first few shows I g used to it. I think being in the production h brought me out as an individual. It helped me get over being shy and it taught me one thing— you have something to say, get up and say it.

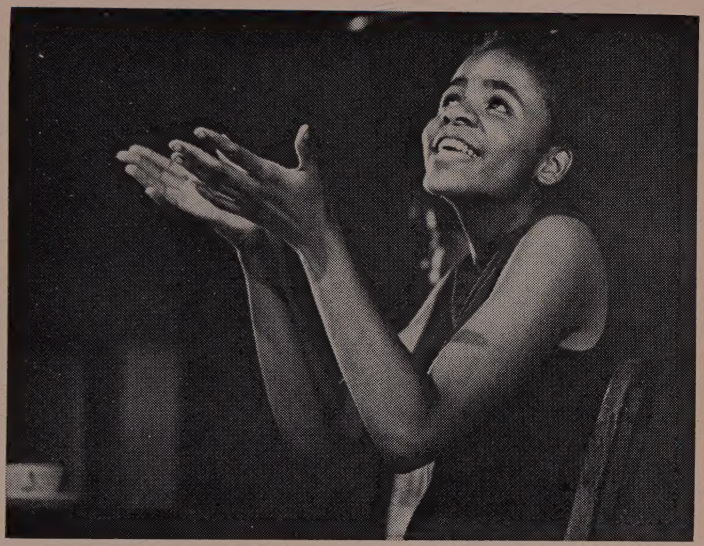
I'm Elaine King. I work as a volunteer her It's like teaching and yet not teaching. I try to giv the kids some kind of feeling for what they're doin We've got a girl who is a countess in one of t songs. Teaching her how to walk, how to carry he self as a countess would, is something we're workin on right now. Or teaching someone to say "ask instead of "acts." You know, these kids have a kinds of fabulous things inside. All you've got to d is pull them out. They're amazing. They really ar

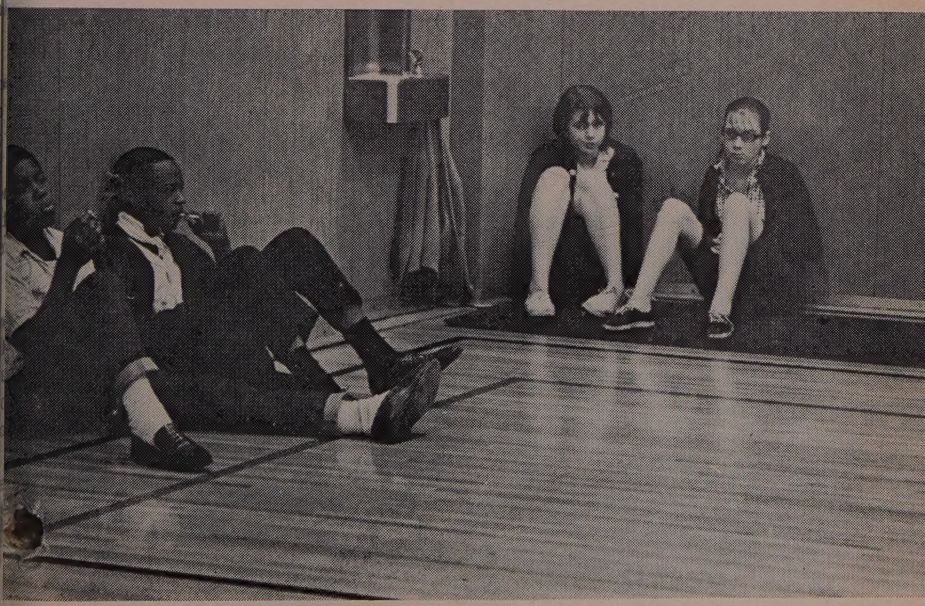
I'm a saleswoman for a sportswear house and do theatre work on the side. There are a lot volunteers here—people who have extra time, wh are willing to give their time. It's just terrific.

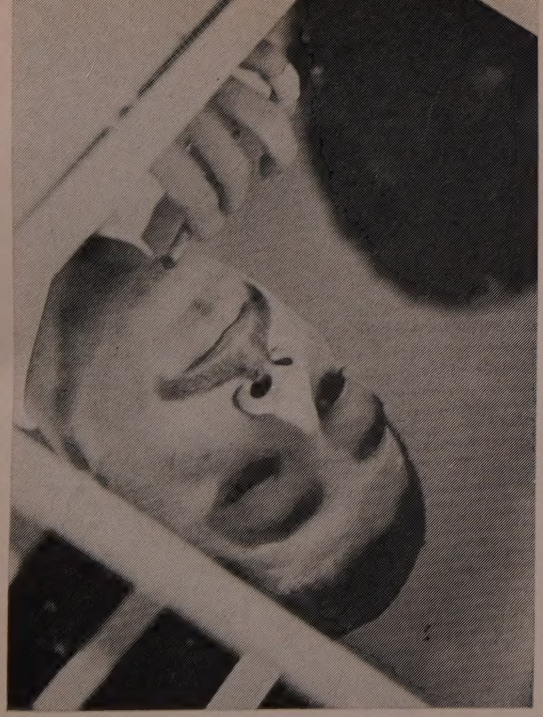
My name is Kenny Morgan and I've bee around here for four years. The shows help personally you know. They help us to know how talk with people, how to get along better. Some the people learn how to read here. We've learne how to act, not only on the stage, but also in t streets with other people, other teenagers, of diffe ent colored skin and race.

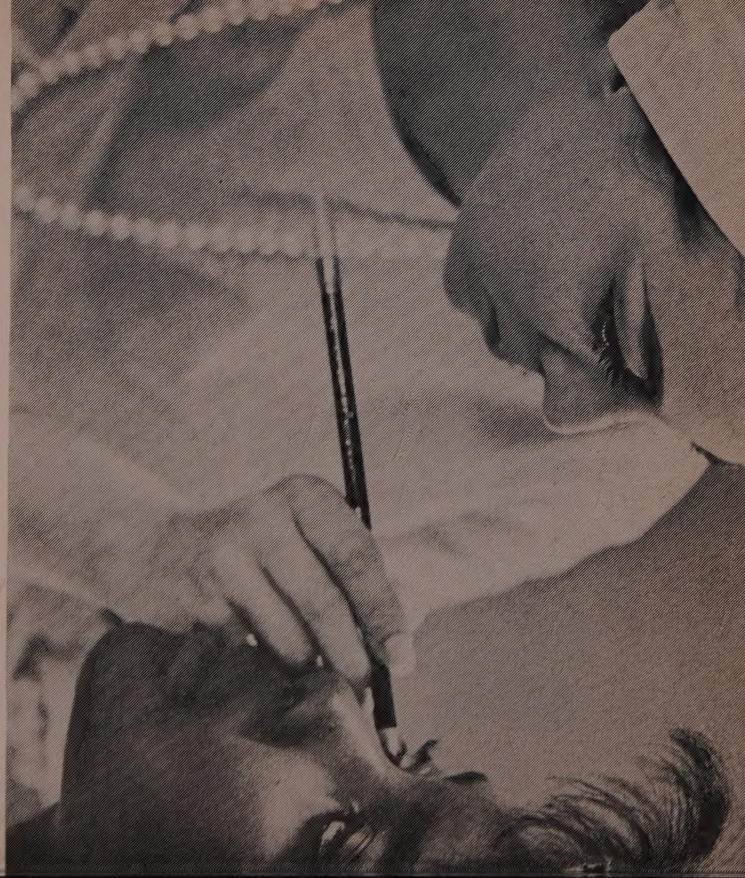
My name is Daryl Beckwith. This is my secon year at Pete's House. We have a good time at t rehearsals but when we're doing the show, tha the time we really enjoy ourselves. I'm nervo opening night but as soon as we hit the stage it go away. We're ready to go out there; we're ready do our best. I've made many friends since I've bee here. When new people come in, they just join group and fit right in.

sorts of fabulous things inside





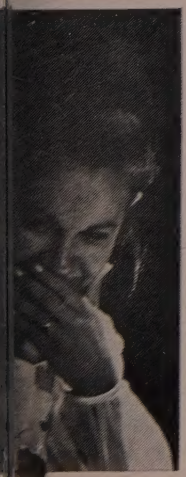




a lot of hard work . . .

I'm Mrs. Ruth Tefferteller and I'm program director of Henry Street Settlement. I've been here since 1947 and that's a long time, but the settlement has been here a long time too—since 1893. A settlement house differs somewhat from the average community center in that its primary concern is with the neighborhood. We like to feel that if we're on our toes surveying and studying urban problems, then we are also ready to do something about them. Now all this takes a lot of work. You're close to the people you serve and their problems are your problems. You hit life on every front. Here at Henry Street we're deeply involved in carrying on recreational and social activities for all ages, but this is just a first step. Behind each person is a family where often there are stresses and strains and problems.

We believe very strongly in bringing the arts to all age groups—music lessons, dancing, drama lessons—this type of enrichment. Folks in our neighborhood would find it much too prohibitive to have private lessons, so we have a full-blown school of music (over 700 children and adults) and a school of dance and drama.



We are beginning to find, as the neighborhood changes, that many of our new friends, particularly the Puerto Rican and Negro families, are much slower to take advantage of the arts. And so we have introduced some new techniques to attract them, because it is our deep conviction that creative experiences are vitally important to the growth of our children—whether this growth takes place in a pottery studio, painting class, or in the performing arts. This concern was really what got us going on Pete's House Productions. The idea was to involve young people, using the play as an attraction, doing teaching and training through the show. The young people responded more readily to the idea of being in a show than to formal classes in voice or diction or theatre.

Where do adults make their mistakes in dealing with young people? I think that sometimes we set our expectations a little bit too high. We don't take

enough pains to pitch our expectations to the abilities of each person and what they're ready for at a given moment in their lives. I think most of us who work with young people quickly begin to appreciate the tremendous capacity that they have to take on responsibility and to carry out tasks, if they're given a chance and if we show confidence in them.

These young people are afraid of the economic realities of life. They have great appreciation for the difficulties of finding a job and being self-supporting. Their greatest fears center around economic insecurity. We try very hard to put them off marriage for as long as possible. It's the vogue these days to marry early, and this can be devastating to them because they can get very little help from their families. Economic insecurity, you know, means not having enough food to eat. Many of our boys and girls are haunted continually by the fear that economic insecurity may be their future, too.

What are they proudest of? I think they're awfully proud when somehow, by hook or by crook, they please the adults whom they admire. Somehow they begin to measure up to what the community expects of them. Pete's House Productions is a good example of that. The sense of pride is so great when the curtain goes down and they feel that they've entertained their neighborhood—the man who runs the grocery store, or the dry cleaners, or the car wash place—and later these people spot them on the street and call them by name and say "I saw you in the show." This is a tremendous boost. More than anything else they want acceptance from the adult world.

We sometimes forget the magic of the theatre and what it can contribute to how a person feels about himself. These young people need a chance at self-expression, an opportunity to gain confidence. I think this kind of a spell with the theatre that they get caught up in, if it becomes central in their lives, causes many to give up a lot of frivolous behavior, mischievous behavior—even dangerous behavior—in order to participate in Pete's House. ▼

acceptance from the adult world

If you've been on vacation and are now trying to "catch up," here's your chance! YOUTH magazine recently asked a group of teens their views on current events, especially five or six topics which consistently made headlines during the summer. The following is a condensation of their responses to what's been happening.

... what's happening

Must we race to space? The billions of dollars that are shot off the launching pads yearly will probably in time pay off. But added to this high cost is billions of more dollars just so we get there first. Meanwhile, thirty-four million people live in poverty in America alone. Who will tell people who go to bed hungry every night that filling the space void is more important than filling the void in their stomachs? *Tim Kehl, 18, Cleveland, Ohio*

I am enthusiastic about the probes into space. I hope that research of this nature will reveal some of the secrets of the universe and of our tiny planet. I am hopeful that intelligent life is found somewhere in space. I was disappointed when the Mars photographs did not reveal life.

Jay Ressler, 17, Reading, Pa.

I am fascinated by both our own and the Russians' search for adventure in the unknown, and the stubbornness of each to get there first as individuals rather than jointly. *Gary Mantz, 18, Summit Hill, Pa.*

HERBLOCK in The Washington Star

"Chief, we've sighted a gadget that indicates life still exists on Planet Earth!"

baby?

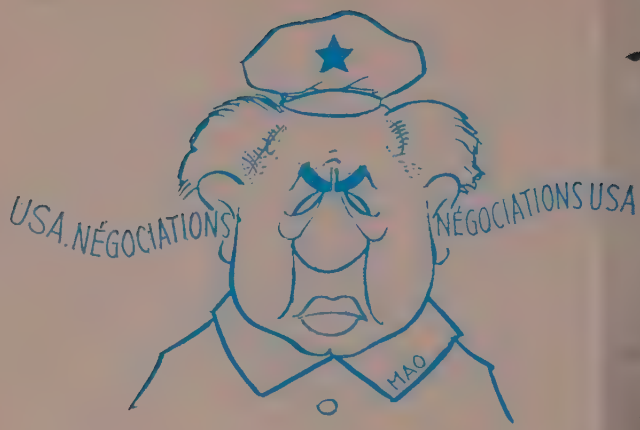
God made man inquisitive so man could discover God's plan. Why stop when we are just beginning to discover the miracles of creation? Every discovery made in space—large or small—uncovers reams of new questions and problems to be worked out. I have heard people say "We don't belong in space; we were put on the earth, and that's where God wants us to stay." If God made everything—well then why shouldn't we be finding and discovering every new frontier we can? *Caryl Boyer, 18, Rochester, N. Y.*

What never fails to make me wonder is the extreme complexity of the machines, like Ranger VII and Mariner IV. To me, this indicates man's willingness to go through great hardships just to satisfy man's basic curiosity and quest for knowledge. *Ranceford Okada, 17, Waimea, Kauai, Hawaii*

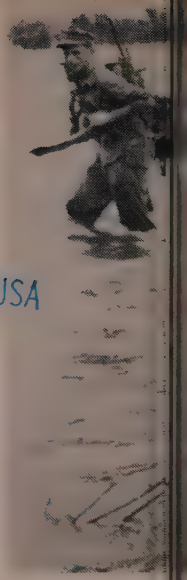
Somehow, during all these space probes I always think more about the men inside the capsule than the discoveries made.

Pam Woodstra, 18, Muscatine, Iowa

PADRY in Aux Ecoutes, Paris



"It goes in through one ear and out the other!"



The war in Vietnam has become very much a reality to me because it is involving people I know—my own friends. I have accepted the fact that some of them will be killed, but what about those who come back? What does a man feel after he has been responsible for the death of others?

Dianne Kuhn, 18, Belleville, Ill.

What bothers me most is that the administration may be moving against the wishes of both the majority of Americans and the majority of the Vietnamese. *Betty Mackintosh, 19, Garden City, N.Y.*

What do we have to show for our involvement in Vietnam? We have many men who have given their lives and for what? A religion? A government? A people? Or all of these? *David Kimball, 18, Hamilton, Mass.*

My greatest fear is that the American public, when faced with the prospect of total commitment, will fall into the age-old trap of clamoring for negotiation or withdrawal. We are in the war; we are winning; we must have the courage to continue. *K. Michael Merrill, 18, Jamestown, N.D.*

I still firmly believe in peace talks and the importance of human lives. Both of these are being quickly lost in our struggles in Vietnam.

Carol Huebner, 17, Minneapolis, Minn.

I believe that through the build-up that Johnson has proposed we will begin to turn the tide. With more favorable weather and more troops we should be able to bring the Viet Cong to a peace table.

Dennis Morrell, 17, Prospect Heights, Ill.

United Press International

I am bothered very much by the trend of events in Vietnam, because we seem to be thinking in terms of winning a war rather than in terms of what is best for both North and South Vietnam. We Americans must remember that we are guests in a country and possibly unwelcome ones.

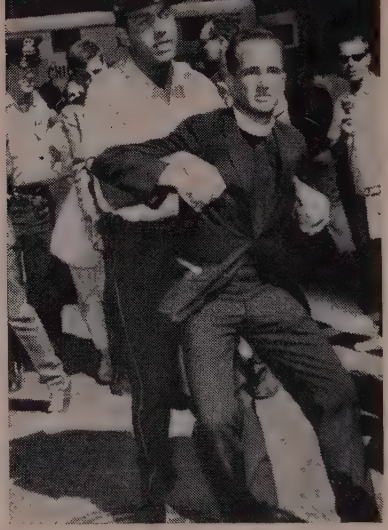
Sally Anne Tucker, 20, Cleveland Heights, Ohio

I am bothered by the fact that we are forced to carry so great a responsibility in this war. We fight to insure freedom and democracy for a country in danger of being clutched by communism. Instead of getting support from other free nations, we are rebuked for our good intentions. Doesn't any other nation have a conscience? *Alice Hastings, 17, Carson City, Nev.*

Again and again the question haunts me, "Which is more important, freedom or peace?" Sometimes, I feel that respect for the dignity of man demands that we do all we can to protect the rights and freedom of all men, whether in Mississippi or Vietnam. At other times, I am swayed by my concern for human life, and I earnestly desire an end to bloodshed in Mississippi as well as in Vietnam. Well, where do I go from here? Which ideal do I support? Is there a way out without resorting to the lack of respect for individuality in *A Brave New World,* on the one hand, or to the destructiveness in *Lord of the Flies* on the other? I don't know, and I'm worried.

Steve Tani, 20, Lombard, Ill.

Whatever the solution is, and however long it takes to arrive at it, the one thing certain is that as Christians and as Americans we should never be troubled to be troubled. *Tim Kehl, 18, Cleveland, Ohio*



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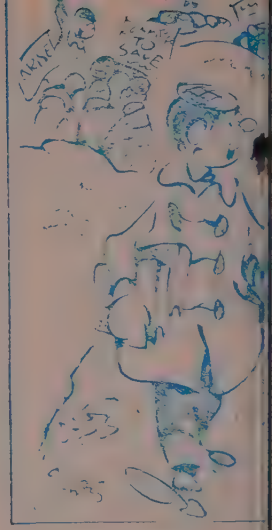


"I certainly intend to do s
. . . I'm going to try to gra

A group of civil rights marchers march on a city, and people from all parts of the nation come to join them. But what else is there to be done?

David Arthur, 17, Burlington, N.C.

The time for demonstrating and picketing has ended. Most people in the country today are aware that a definite problem between the races exists and now is the time for constructive action, not destructive action.

Trowby Hunt, 17, Watertown, Conn.

I feel that I am obligated by my background and the summer's experience to comment on this quest for equality among all men. As I traveled in Southern California I met those who showed me the same prejudices which they judge all southerners to have shown to Negroes. I feel very strongly that this term "equality" does not only apply to the "white-black" struggle. It is concerned with every man and his relation to those around him: the migrants and seasonally-employed persons of Calfornia, the mentally retarded children and often one's next-door neighbor. "The love you show for God is only as great as the love you have for the least of his children."

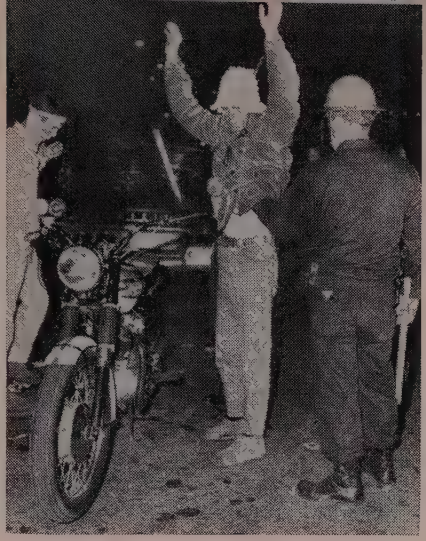
George Fouts, 18, Thomasville, N.C.

I believe that many, not all, of the current civil rights demonstrators are young people who are more interested in the excitement and confusion of staging a demonstration than in the cause for which they are fighting.

Linda Duke, 17, Kent, Ohio

The only way equal rights will ever work is not by law enforcement but rather by love reinforcement. *Pam Woodstra, 18, Muscatine, Iowa*

LICHTY, courtesy of Publishers Newspaper Syndicate



United Press International

t all this campus unrest!

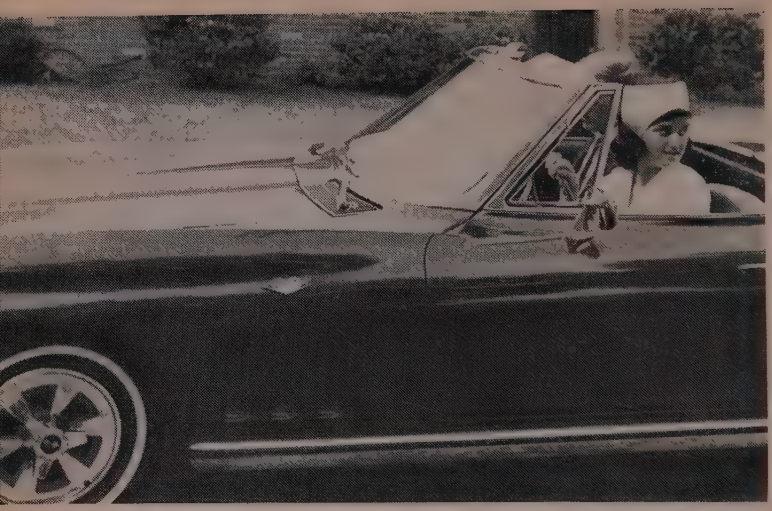
I have talked with young people who were in one of the youth riots and in answer to the question "Why were they rioting?" I would get answers such as these: "It's something to do." "After a whole year of pressure in school you just gotta let off steam some way." Many of the youth find themselves faced with intolerable boredom—especially in the case of drop-outs. There is no place for them to go and nothing for them to do. Life becomes meaningless. It is a matter of expressing a deep emotion—a cry for help. Why do we not listen to them instead of condemning them?

Debby Banning, 17, N. Hollywood, Calif.

Today's world is full of complexities, anxieties, and frustrations of varying degrees. Nation against nation, race against race, youth against age. Young people are puzzled and confused so much by the tensions and perplexities of everyday life that they are in a constant state of rebellion against the elements of everyday society. *G. Wesley Raney, 20, Hampton, Va.*

I feel that a great deal of the blame for these brawls rests upon the businessmen of the towns involved who distributed literature concerning their wonderful facilities to many colleges. Thus, these towns were mobbed by thousands of young people who were out for a really big weekend. Upon their arrival, there were not rooms for many of the people to stay. This combined with the lack of available amusements, led to frustration and, eventually, riots. *David Thoms, Wellington, Ohio*

Too many of us while away the hours on the golf course or at the pool. Such activities soon prove inadequate. *Sally Tucker, 20, Cleveland Heights, O.*



United Press International

If Luci felt strongly about joining the Roman Catholic Church, she had every right to do so, and I can admire her for this. I think she must be a little like her father—impulsive, independent, resolute, and a wee bit rebellious. *Alice Hastings, 17, Carson City, Nev.*

I feel that time picked the wrong moment to make Luci Johnson the daughter of a President. I admire her older sister, but feel that a more responsible Luci Johnson would prove a much better example to the youth of America. *Buffy Rewick, 16, Honolulu, Hawaii*

I am sorry that the Protestant church was unable to meet the needs of Luci Johnson. *Sally Anne Tucker, 20, Cleveland Heights, Ohio*

Too often a young person merely accepts his parents' religion without taking a sufficient sampling of all religions. Luci has shown that there is a true freedom of religion among young people. In helping our young people select their own faith maybe more religion should be taught in public schools. *Dennis Morrell, 17, Prospect Heights, Ill.*

I don't know why she became a Catholic—perhaps to get attention. I don't feel it's right that she owns a $5,000 car while her father is on the poverty "kick." *Susan MacLeod, 17, Billings, Mont.*

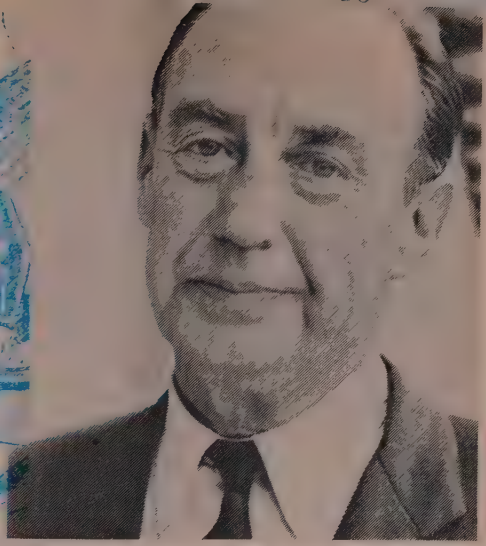
It's practically impossible to lead a normal teenager's life in her situation; but I think she's a fine person and despite critical comments she has proven to be a credit to her father and to American teenagers.

M'Annette Ruddell, Spearfish, S.D.

Somehow I feel that what a person does within his or her private life should not be subject to review by 180 million people.

Terry Verdery, 18, La Habra, Calif.

Kucks in ... and Plain Dealer



United Press International

I remember Mr. Stevenson as more of a statesman than a politician. He worked for his country rather than for fame. I believe that he truly sacrificed himself to his country by taking on a job he did not truly want (U.S. Ambassador), and by continuing when he had every right to retire and relax and watch the world go by. Perhaps his greatest contribution was his example of great pride in this country—something that seems to be lacking now. Some intuition tells me that Arthur Goldberg will handle the job gracefully and will represent the United States well.

Gail Rossiter, 16, Grafton, Mass.

Adlai Stevenson was governor of my state. When he ran for President his campaign included no mud-slinging of his opponent, so he lost in honor. I believe today's politicians could take a lesson from him.

Bernard Heisner, 16, Peotone, Ill.

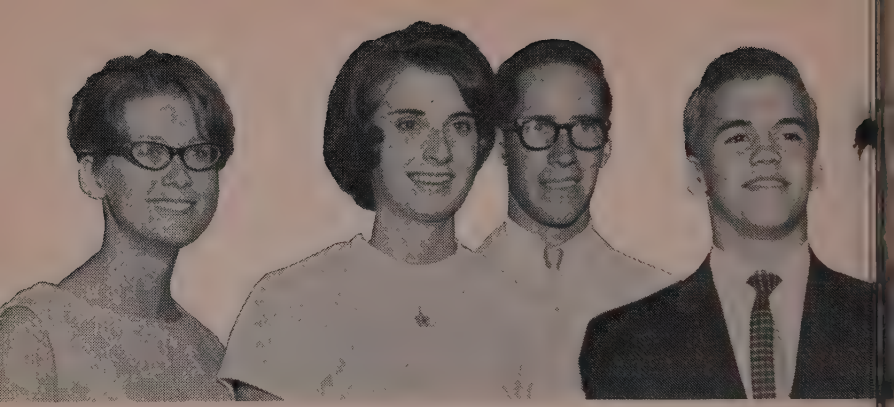
We must settle our problems and differences, not just ignore them. A peace without cause can be worse than war.

K. Michael Merrill, 18, Jamestown, N.D.

One of the things I remember about Adlai Stevenson demonstrates an interesting quirk in the U.S. public. According to what I've heard, Stevenson was an egghead, in the complimentary sense of the word—really too intellectual for the average American. It seems a pity that Americans decline to vote for a man with superior intelligence.

Buffy Rewick, 16, Honolulu, Hawaii

I remember Adlai Stevenson's eyes the most about him. To me they were always full of understanding and compassion for his fellow man to whose interest he dedicated his life. *M'Annette Ruddell, Spearfish, S.D.* ▼



At the annual conference of the Church of the Brethren, teens from all over the nation competed in a speech contest centered around the theme "Faith in a Changing Creation." Top winner, Bruce Kauffman, from Huntingdon, Pa., was selected from the five finalists, who are pictured above (l. to r.—Rebecca Schrock, Jody Young, Ronald Boose, Bruce Kauffman, and Floralyn Groff). The following is an excerpt of Bruce's winning speech.

Will we ever outgrow our need for God or religious faith? Many people feel that we have or will. They think that God is letting go of his secrets and that soon we'll have a "god-emeritus." They say, "Well, He's given up polio, tuberculosis, and malaria." But, you know, He still has cancer, the common cold and the greatest of human disorders—man's inhumanity to man.

What's the story here? Is God gradually revealing his secrets so that He can go on Social Security? Are we becoming so highly advanced that we can "go it alone"? Should we stop advancing so that God still has a job?

The time has come for someone to tell the more dogmatic men of science and the more dogmatic men of religion that they're fighting on the same side. Certainly science can become an opponent of religion if it is worshipped and rules out other necessary and legitimate devotions like those found in the Christian faith; but the Church owes much thanks to science—not only for making it possible to minister to people in all corners of the world, but also because of the change which it has made in people's thinking—releasing them from superstition and ignorance and giving them the concept of an orderly, law-abiding universe.

Moreover, science needs religion. Every phenomenon may have a scientific explanation, but science does not exhaust the explanation. Is it enough to describe the excitement of two lovers as increased flowing of adrenalin? or a mother's caring for her baby as preservation of the race? or a beautiful violin solo as a musician's scraping the hair of one animal over the entrails of another? Man lives in two worlds: one in which scientific questions posed in scientific terms allow scientific answers; and another world of love and beauty, truth, goodness, sorrow, and faith that defies the scientist in the laboratory.

DOES GOD STILL HAVE A JOB?

In our changing creation we are seeing what science can do, but we are also seeing what it cannot do; and the true scientist is the first to admit its limitations. Science can modernize a house, but it cannot make a house a home; it can split the atom, but it cannot solve the problems caused by nuclear fission; it can make penicillin for the healing of the body, but it cannot minister to a guilty conscience or remove a rooted sorrow from the heart.

We are living in an age when *things* are primary in the concern of man. Things—but not the spiritual quality of them. Our age is one of technological achievement and scientific advance, but it is also a time of narrowness of mind. A time when faith, for many, comes to a choice of either . . . or; and for most the choice is either science or religion. A day in which the tangibles of science—a kidney transplant, an ultrasonic eye operation, a walk in space—are preferred to the intangibles of religious faith—and a relation between the two is seldom seen or acknowledged. A Changing Creation? Who can doubt it?

This past summer I was flying to an ecumenical study conference in Wisconsin, and on the flight was reading the materials I had been sent for the conference. Reading an article entitled "A Secular World? God and Things" by Dr. Charles Coulson, head of the mathematical institute at Oxford University, I came across these words: "If anyone doubts the spiritual quality of created things—a quality independent of their usefulness—I should ask him to . . . come with me to London Airport, and watch the great birds of human transport alight upon the runway—to see 100 tons glide so gracefully to earth, to trace the gentle contours of wings and fuselage, to admire, to respect, to wonder . . . We do harm to God's providence when our doctrine of creation is too narrow to accommodate such wonder. For the apocryphal saying of our Lord is true. He who wonders shall enter the Kingdom."

As our "bird of human transport" cruised along at over 600 m. p. h. at a height of 26,000 feet—my whole body literally shook in thanks and awe of God. For no matter how wonderful man's accomplishments may be, how could anyone in this position feel that we will ever outgrow our need for God? ▼

Photo by Don Honick

FREEDOM

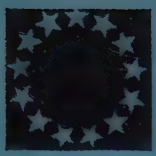
UNFINISHED BUSINESS

BY ALAN GEYER / Just ten years ago, America seemed to have reached its Golden Age of prosperity and power. The Korean War was over. The affluent society had arrived. Suburbia had become the new heaven on earth for millions of families. Television, the backyard barbecue, the second car, and the summer in Europe had become the measures of success. The aura of peace and popularity crowned a genial, fatherly president in the White House. And all of these good things were gilded with the greatest religious revival in the modern history of the nation: church membership soared, church budgets boomed, new and modern churches were built by the thousands, religious books became best-sellers, religious movies grossed millions of dollars.

Yet the decade of the 1950's ended with the sudden discovery that this great nation had floundered and appeared to have lost its way in the world. Both American honor and American power were under attack upon every continent. At home, prosperity had yielded to recession and the religious boom ran out of fuel. A Commission on National Goals was appointed to attempt to restore a sense of direction to the government. *Life* Magazine published a series of articles on the crisis of "the national purpose," in which Walter Lippmann wrote:

> The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create. We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact.

Since 1960, America seems to have rediscovered the most dynamic truth of its own pilgrimage through history: that the great goals always lie beyond the horizon of the living present. A free society at its best is always and relentlessly at work upon the unfinished business of freedom. When we begin to assume that freedom's work is done, both our freedom and our faith are in deadly peril. Looking back now, we can see how shallow and complacent our religious life and our political life were during the 1950's—and, indeed, still are. Perhaps it took the shock of Communist threats in Cuba, the Congo, and Vietnam to shake us up. Maybe it was the eloquence and "vigah" of a young president who pleaded with us to "get America moving again" and who launched the Peace Corps. No doubt, the Negro revolution mightily roused the conscience of both the church and the nation.



The competitive governmen

Young people are often tempted to believe that their schooling is preparing them to go out into an America in which all their freedoms are secure. The *fact* is—and this has always been true—freedom is never secure in a democracy or any other society. Freedom is always in peril, always partial at best, always to be struggled for painfully by men and women who love freedom enough to pursue it all their lives.

Am I talking about patriotism? Yes! But too often the subject of patriotism is talked about as though it means a worship of the past—as though all the glory and the courage and the sacrifice took place long ago. Of all peoples in the world, we seem to be most afflicted with a "founding-father complex," the habit of imagining that patriotism means mostly looking backward.

The subject of patriotism can be what Samuel Johnson called it two centuries ago: "the last refuge of the scoundrel." Patriotism, or rather the pretense of patriotism, has become the last refuge of some scoundrels in America today. What Teddy Roosevelt called "the lunatic fringe" is making a confusing clamor of patriotic noise and is discrediting the authentic American purpose of freedom. There are those who want the world to believe that their group and their group alone are fighting to save the country from its dangers. The American Nazis (who profess belief in a "Christian Constitutional Republic"), the John Birch Society (whose leader charged that President Eisenhower was a Communist agent), and other groups not so obviously fanatical are promoting racial hatred, political intolerance, and economic greed—all in the name of "patriotism."

As a political scientist, my daily mail is filled with the extremist propaganda financed by those whom one of our Senators has called the "Knights of Negativism" and "illiterate and immature millionaires." Christian young people comprise a special target for those who are prepared to do evil things in the name of "liberty" and "constitutional government" and "states' rights" and "Christianity."

Patriotism, for me, means being passionately proud of my country at its best; terribly ashamed of my country at its worst; and being enthusiastically involved in the forever-unfinished business of freedom. It is not a simple conserving of the past, or a quick and easy victory in the present, but a "long twilight struggle" in which there is little if any security and few, if any, easy answers.

This kind of involvement in the continually unfolding purposes of one's nation is all too rare these days among both the older and the younger generation. It is rare partly because we don't want to be lumped with the super patriots in all their noisy extremism and blatant hypocrisy. And it is rare partly because we Americans have always wanted to believe that God will protect us no matter what happens—so we don't have to worry. We have an unfortunate feeling about "God and our country" which blinds us to real problems at times. 'Way back in 1880, Henry Adams wrote a novel called *Democracy* which described the social life of politicians and diplomats in Washington. At a lavish party one evening, the fictional ambassador from Bulgaria, Baron Jacobi, mocked his American companions in these words: "You Americans believe yourselves to be exempt from the laws of history. Rome, Paris, Vienna, Petersburg, London, all are corrupt; only Washington is pure!"

My point is not to encourage you to believe that Washington is completely corrupt (too many extremist groups exaggerate unmercifully our government's shortcomings), but rather to insist that your efforts and mine are always needed to strengthen the fragile reality of freedom. God can't—or won't—do it for us. "We cannot escape history," President Lincoln warned.

Freedom is never more in trouble than when, in the name of "patriotism," pressures are brought to bear against open controversy and criticism. Our governmental system was made for controversy. A competitive party struggle, a relentless tension between the Presidency and Congress, and between the federal government and the states, a court system based upon the adversary principle, a competitive economy —such conflicts as these were deliberately established to serve the cause of freedom. There can be no freedom without tension. Freedom cannot be preserved if harmony and uniformity are imposed upon the people. Freedom always becomes more vital when it is tempered by the fires of dissent and diversity.

These are truths which the American people very nearly lost during the 1950's, partly because of the political power which had been gained by the super-patriotic extremists, partly because of a foreign policy which insisted that all non-Communist nations should agree with American opinions, partly because of the political apathy which tends to accumulate in an age of prosperity. In the rising spiral of economic

True patriotism is being pro

success, the pressures to conform become more difficult to resis

Woodrow Wilson, in a 1912 speech in Richmond, declared that an one who really knows the history of America also knows that freedo has to be reconstructed in each successive generation. Freedom for hi was not simply a structure which was built by the Founding Fathers ar which we must keep in good repair; rather, freedom is a fragile structu which must be rebuilt again and again.

The great need of the American people today is to have Wilson passion for the reconstruction of freedom in our own time. We are nation which has been allowed to grow prematurely old, as our decayin cities witness, because we had begun to believe that we were exem from the laws of history. Now we have discovered we must enlist a over again in the unfinished business which we have put off for so lon

What does the reconstruction of liberty mean in our generatio There is no greater contribution which you can make to your country a genuine patriot than to face up to what has been our most postpone and most distressing problem: the meaning of freedom for the Americ Negro. As a people, we have more religious variety than any oth country has ever known, yet we have achieved a high degree of religio tolerance. American society is a living denial of the Communist doctri that there must always be a war between the few rich and the ma poor unless Communism itself is established. But history will bri neither rest to our hearts nor self-respect before the world until Negro receive their full share of freedom. This remains the weakest point our national structure and the Communists will not let us or any oth people forget it. This particular task of reconstruction requires mo than passing new laws, of which we have many: it means the rebuildi of whole communities in which friendship and honor and achieveme may no longer have anything to do with being white or Negro.

There are other major items of unfinished business for America: t building of a new respect for the arts, for beauty, and for nature in civilization of huge cities; the eradication of poverty in the midst wealth; the recovery of a spirit of service in the great professions whi are critically short of young people—teaching, the ministry, and med cine especially; the training of a new generation of young America who can speak foreign languages fluently and understand other cultu sympathetically so that American government, business, and

churches may be better represented around the world. The agenda of freedom is never completed.

While our over-confidence as a nation may have been shaken in recent years, there remains a vast spiritual vacuum which neither Liberalism nor Conservatism has filled politically and which the church has failed to fill religiously. Extremism of all kinds moves into this vacuum and, unfortunately, enlists millions of Americans in its destructive programs because it at least makes them feel a part of something exciting, something that really matters, even if it makes them bigoted and hateful. The only defense which can succeed against such fanatics is for millions of other Americans, especially young Americans, to move into that same vacuum with courage and creativity as they become involved in the reconstruction of their nation's purposes.

The late Judge Learned Hand, who was called the "Tenth Justice" of the Supreme Court because of his judicial influence even though he never served on the Court, gave what seems to me the finest description of the American purpose in our time. In 1944, while the country was at war, he addressed a crowd of Americans of many racial and religious and national backgrounds in Central Park on "I Am an American Day." He spoke of his lifelong passion for freedom, not just as a creation of the past inscribed in constitutions and laws, but as a spirit which must move in the hearts of men and women in the present and which drives them on to a more glorious future than any of them can now imagine:

> What then is the spirit of liberty? I cannot define it; I can only tell you my own faith. The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth enheeded; the spirit of liberty is the spirit of Him who, nearly two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest; . . . the spirit of an America which has never been, and which may never be; nay, which *will never be* except as the conscience and courage of Americans create it. ▼

N GEYER / Dr. Geyer assumes a new position this fall as international relations secretary of the cil for Christian Social Action, United Church of Christ. He was formerly associate professor of cal science at Mary Baldwin College, Staunton, Va.

SWEDEN/ ...is it a boy or a girl?

BY EDGAR WILLIAMS /

For generations, there has been a household rule-of-thumb in practically every nation of the Western world which goes something like this: When Junior attains that stage of life known as adolescence, Dad's belongings—suits, shirts, neckties and golf clubs, to name a few items—are fair game for the teen male offspring. It is Dad's responsibility to be ever vigilant. And it is considered unsporting for him to yelp if he relaxes his vigilance and Junior puts the grab on his sports jacket and his best necktie to wear to a school dance.

Now, the rule has been changed—for the time being, at least—particularly in Stockholm, Sweden. Many a male teen couldn't care less about what Dad has. It is Mom who must guard some of her belongings—notably, her curlers,

her cosmetics kit and her Chanel No. 5—from Junior. In the Swedish capital city, a large number of teen-age males have taken to lipstick, rouge, eye shadow and long, wavy hair. No actual count has been attempted, but estimates of the number range from 2,500 to 8,000.

Whatever the number, it is difficult to distinguish between the sexes among the majority of this group of teens. The girl friends of the long-haired boys favor the same type of hairdo. Also, both the boys and girls wear slacks and, in many cases, former U. S. Army jackets which fall well below the hips and are loose-fitting. Put a girl of prepossessing proportions and her slim boy friend into such garments, and they look the same insofar as bodily contours are concerned.

"It's confusing," Mrs. Harriet Albert, of *Svensk-Amerikanska Nyhetsbyran* (Swedish-American Information Service), told me recently in Stockholm. "The other night, a young man, a visitor from Italy, spotted a girl with beautiful blonde hair which billowed down over her shoulders. Our young visitor caught up with the girl and administered a Mediterranean-type pinch. Bang! He got a stout sock in the nose. He learned the hard way that in Stockholm these days all that glitter are not girls. The 'girl' he pinched was a boy who packed a punch."

There are two distinct groups of long-haired young men in Stockholm. By far the larger group is what, for want of a better handle, could be called the "casuals." These are the ones who wear discarded American Army jackets and don't fret if rain removes the crease from their slacks, which range from woolens to chinos. The minority group is the "Mods" (the Swedes pronounce it "Mads"), the name being an import from Great Britain. However, unlike the British "Mods," who periodically engage in physical combat with their opposite numbers the "Rockers," the "Mods" in Stockholm are passive. So are the Stockholm "casuals," who are vaguely comparable to the "Rockers" in Britain.

It costs fairly big money to become a "Mod" in Stockholm. For 39½ Swedish kroner (about $8), beauty parlors will give a young man's tresses a permanent wave. A "Mod" with any class returns to the beauty parlor at least twice a month to have his hair washed and set; the price is 15 kroner (approximately $3). Cosmetics (the "in" thing is to apply pink lipstick, light blue eye shadow and just a touch of rouge) and perfume are additional expenses. And a "Mod" wears conventional, impeccably-tailored clothes which could not have come off the rack at some bargain store.

The "casuals" don't go to beauty parlors. Some make their hair wavy by using their mothers' or sisters' curlers every night. Many use lipstick, rouge and mascara, and a few dab perfume on their ear lobes.

"Have you noticed something about both the 'Mods' and the larger group that wasn't true of the old Beats?" Dr. John Takman, a psychiatrist, asked when I talked with him. "These youngsters bathe regularly. They're much cleaner than the Beats used to be."

The "Mods" have no regular hangout. But the "casuals," to the conster-

photos by Edgar Williams

"If girls can wear lipstic

nation of staid Stockholmites, congregate on the steps of the *Konserthuse* (the Concert House, the Swedish equivalent of famed Carnegie Hall i New York) in the center of Stockholm, near the Scandinavian Airline Sy tem office, just behind "Hotorget City," an ultra-modern shopping and com mercial complex, dominated by five gleaming white skyscrapers.

One afternoon, in front of the Concert Hall, a middle-aged woman looke at the longhaired teens on the steps and snapped: *"Langt har!"* Obviously she considered the youngsters the kookiest of kooks.

While I was in Stockholm, one of the city's newspapers, *Tidningen,* con ducted a public opinion poll among adults to determine their feelings abou the longhairs. The result:

	WOMEN	*MEN*
	(Figures show percentages)	
Irritated	32	35
Very sympathetic	7	5
Mildly sympathetic	56	58
No opinion	5	2

Most sociologists, psychiatrists and youth guidance experts feel that, b and large, beneath the long, wavy hair and the various cosmetics are al boy boys. One psychiatrist has suggested that the longhairs are expressin subconscious resentment toward their mothers. Most mothers in egalitaria Sweden have jobs which require them to work as hard as their husband

"In some cases, I feel, such a theory may be valid," said Dr. Takma "We have many 'latch-string' children, meaning boys and girls who arriv home after school two or three hours before their parents return from worl In the main, however, I put this down as a fad which is destined to go th way of all fads. I believe that not too many years from now, most of thes boys will be making good in their chosen fields of endeavor. Their hair wi be clipped short and their clothing will be conservative."

Another non-alarmist is Folke Edvall, director of the social departme

nd use curlers, why can't we?"

of the State Children's Welfare Board. "The Board always watches developments of extreme expression such as this carefully," Edvall said. "I can see no dangerous element in it. Young people today like to be sensational, to attract the public eye. If we were to take punitive action every time something like this happens, Sweden would soon be known as a police state. As long as teenagers behave themselves, we let them alone."

I spent more than an hour one afternoon talking with some of the longhairs on the Concert Hall steps. I found them to be well-mannered young men, with no indication of chips on shoulders. They answered questions with candor. All spoke English well.

"Have most of you dropped out of school?" I asked Hans Alexanderson.

"No," he said. "We're all on holiday now."

"Are you permitted to attend school, dressed as you are now?"

"Practically, yes. The only thing we are not permitted to do is wear make-up."

"Do your girl friends like the way you dress, wear your hair and use cosmetics?"

"They do. They really do. Girls consider us attractive."

"What is your reason for going around in public like this? I'm not being critical, just curious."

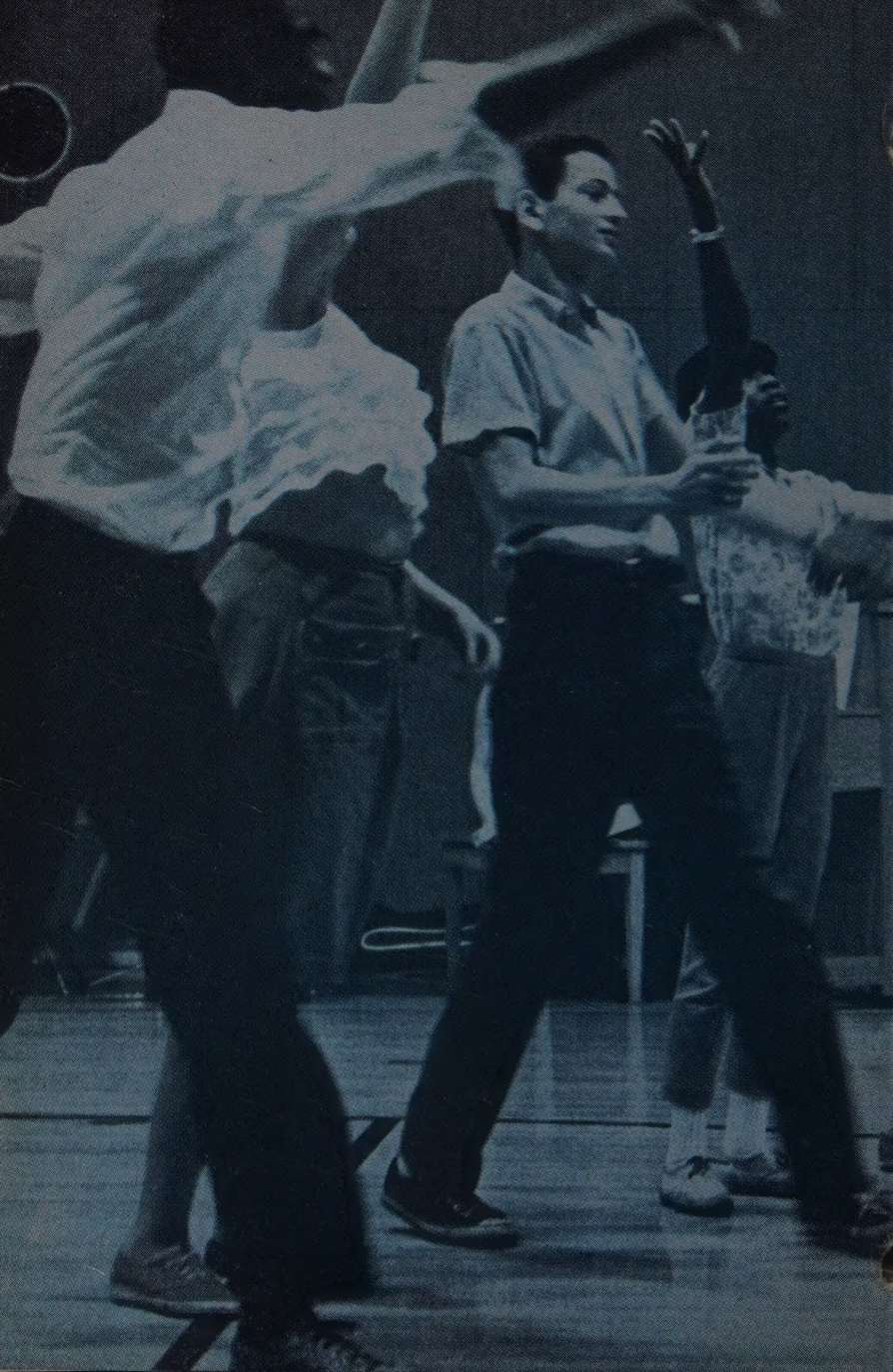
"I cannot speak for others. My reason is—well, I'll put it this way. Why shouldn't I dress and act just as I please, since the world is going to blow up any time now."

"Do you truly believe that?"

"Yes. I certainly do believe it."

When I asked another 17-year-old, Johan Bengtsson, why he used lipstick, he replied: "Women want equality. All right, let them have it. But if we are willing to give it to them, why shouldn't we wear lipstick?" Bengtsson was silent for a moment, then added: "This is how it is. You've got to get with it these days if you're going to get anywhere."

The Swedish teen craze for wearing discarded U. S. Army jackets started last winter when some young Swedes began to wear surplus Navy jackets. Somehow, one girl got hold of a former admiral's jacket. When she wore it in public she was apprehended and charged with impersonating an officer. The charge was dropped at the request of Gen. Torsten Rapp, supreme commander of Sweden's combined armed forces.

"While it may not look attractive," Gen. Rapp said, "no one in his right mind would believe that a 15-year-old girl is an admiral."

When the supply of Swedish naval jackets was exhausted, an enterprising Stockholm business man went to West Germany, bought up discarded American jackets and sold them at a healthy profit to Stockholm teens. Now the jacket craze has spread throughout Sweden. Oddly enough, though, the longhair-and-cosmetics-for-males fashion has not caught on outside the Stockholm metropolitan area. ▼